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TĀPAT ARĪ ŠINĪ LAIKĀ IR PALICIS PĀRI MAZS ATLIKUMS

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VĒJŠ PŪŠ KUR GRIBEDAMS, UN TU DZIRDI VIŅU PŪŠAM, BET NEZINI, NO KURIENES VIŅŠ NĀK UN KURP VIŅŠ IET. TĀPAT IR AR IKVIENU, KAS PIEDZIMIS NO GARA. (Jāņa ev, 3, 8).

ROMANO Gvardini kādā rakstā izsakās, ka visīstākais noslēpums nav tas, ko cenšas noslēpt, bet gan tas, ko nemaz nav iespējams izpaust. Visi reliģiskie noslēpumi ir šādi īsti noslēpumi. Noslēpuma īpašnieki reti mēģinājuši noslēpumu slēpt un bieži pūlējušies to izpaust, citiem cilvēkiem par svētību, bet noslēpums vienmēr palicis noslēpts, jo tas nekādi nav izstāstāms. Tas tādēļ, ka valoda ir prāta ierocis, bet reliģiskais noslēpums prātam neizprotams, jo atrodas ārpus prāta uztveres robežām. Arī acs taču nespēj uztvert skaņas, un ar ausi mēs neredzam gaismu. Un vai tam, kas piedzimis akls, varam stāstīt par gaismu, krāsām un varavīksnu?

Šāds neizpaužams noslēpums ir arī Sv. Gars un, šaurākā nozīmē, Sv. Gara manifestācija cilvēkā. Par šo jautājumu Jēzus (Jāņa ev. 3, 1-8) sarunājas ar Nikodēmu un, kā alaž, kad mēģina izpaust noslēpumu un pastāstīt neizstāstāmo, runā līdzībā. Viņš salīdzinā Sv. Garu ar vēju, un ir interesanti atzīmēt, ka tiklab aramiešu kā ebreju un grieķu valodā vārdam ''gaiss'' vai ''vējš'' ir allegoriska blakus nozīme ''gars'' (ebreju ''ruach'', grieķu ''pneuma''). Arī latviešu valodā ''gars'' atvasināts no ''garot.''

Pieminētajā ev. tekstā redzama lielā plaisa starp to, ko Jēzus sludina, un to, ko Nikodēms saprot. Te viena otrai iepretim nostājas divējādas īstenības izpratnes. Nikodēms, viens no tā laika labākajiem jūdu tautas reprezentantiem, ir pārāk dziļi iegrimis burtā un savā dievvārdu zinātnē, un Jezus tam mēģina no sava (intelekta robežas pārsniedzošā) viedokļa pastāstīt to, kas īstenībā ir. Tam, kas akls piedzimis, viņš mēģina stāstīt par gaismu.

Kas ir ''piedzimt no augšienes''? Tas ir, piedzimt nevien no ''ūdens'', bet arī no ''Gara.'' Ar vārdu ''gars (vējš)'' Jēzus mēģina paskaidrot to, kas nāk ''no augšienes'', bet izpaužas ''šeit.'' Tālāk, paturot abas nozīmes vērā, mēs varam lasīt arī tā, kā lasīja meistars Ekharts: ''Nebrīnies, ka es tev esmu sacījis: Tev jāpiedzimst no augšienes. Gars garo (der Geist geistet), kur gribēdams, un tu dzirdi viņa balsi, bet nezini, no kurienes viņš nāk, un kurp viņš iet. Tāpat ir ar ikvienu, kas piedzimis no Gara.'' (Arī latiņu Bībeles tulkojumā vārds ''ventus'' vietā lietots ''spiritus'').

Te stāstīts par kādu stāvokli, kurā cilvēks, kas to piedzīvo, pēkšņi jūt kā vēja pūsmu no augšienes, kautko, kas nāk no nezināma avota un dodas uz nezināmu mērķi. Bet tas ir vairāk kā vējš, jo tas iespiežas cilvēkā, ņem cilvēkā dalību. Tas ir ''Gars'', kas dveš, un tā, lūk, ir ar ikvienu, kas piedzimis no Gara - tas šādā veidā itkā piedzimst no jauna. Gars, tāpat kā vējš līdzībā, vienmēr nāk pēkšņi, itkā nezin no kurienes, ''no augšienes'', no ''citas pasaules'', no ''citas valstības''. Atveras itkā durvis, kas līdz tam bijušas slēgtas, un kautkas ienāk, kautkas svēts, negaidīts, līdz tam nepazīstams, bet varbūt jau sen jausts un ilgots.

Daudzi jo daudzi gadījumi Jaunajā Derībā atstāstīti par cilvēkiem, pār kuriem ''nācis gars'', par vārdiem, ko Gars caur tiem teicis, un par darbiem, ko tie ''Gara spēkā'' darījuši. Un tā kā līdzīgu liecību netrūkst arī Vecajā Derībā un citos (grieķu, indiešu u.t.t.) avotos, tad tas ir tikai norādījums, ka mums šeit darīšana nevien ar kristīgu fainomenu vien, bet ar pamatfainomenu, pamatpārdzīvojumu, pamatnoslēpumu, kas atstāstāms tikai līdzībās un vislabāk salīdzinājumā ar vēja pūsmu.

Saprotams, ka ir mēģināts par šo noslēpumu stāstīt arī citos salīdzinājumos. Jau Vasarsvētku stāstā (Apust. d. 2, 1-4) stāstīts nevien par negaidītu vēja brāzienu, kas piepeši itkā piepilda visu namu, bet arī par uguns mēlēm, kas nolaižas no augšienes. Arī Aleksandrijas Filonam Sv. Gars ir nevien ''Dieva viesulis'', bet arī ''ugunīgs vējš.'' Baznīctēvu rakstos bieži sastopam salīdzinājumu ar reibumu (sal. Ap. d. 2, 13: ''Tie ir salda vīna pilni''), bet tas nav vīna reibums. ''Šis reibums mūs nenospiež, bet paceļ,'' saka baznīctēvs Augustins. Lai šo reibumu tuvāk izskaidrotu, jālieto paradokss un jārunā par ''skaidro reibumu'' (Filons, Plotins, Augustins u.c.). Baznīctēvs Ambrozijs kādā himnā dzied: ''Priecīgi dzersim skaidro gara reibumu.'' Kādā citā vietā Augustins nosauc Sv. Garu par dāvanu, kas nav tikai dāvana, bet ir identiska ar pašu Devēju, jo ''Viņš mums dod no tā, kas Viņš pats ir.'' Augustins meklē vēl citus salīdzinājumus un kādā vietā paradoksāli saka: ''Sv. Gars ir kā krītošs akmens un kā kāpjoša liesma.''

Bet, kā jau sacīts, visa šī salīdzinājumu meklēšana ir tikai nopūlēšanās izteikt neizsakāmu noslēpumu. Tāpēc nemaz nemēģināsim iet vēl tālāk un nesāksim ''zinātniski'' izdibināt vai ''psiholoģiski'' iztirzāt, kas Sv. Gara pieredze ir un ko tā nozīmē. Jau pirmkristīgajiem baznīctēviem bija gudrā pārliecība, ka tikai tas cilvēks spēj izprast Sv. Gara noslēpumu, kas pats reiz ticis Sv. Gara pārņemts. Mums atliek tikai ticēt lieciniekiem un pieņemt liecību (Jāņa 3, 11) no tiem nedaudzajiem izredzētajiem, kas šai pamatpieredzei bijuši spējīgi un bijuši tās cienīgi.

Liecinieki ir liecinājuši, ka ''Gars dveš kur gribēdams.'' Mēs nespējam Sv. Gara noslēpumu atklāt, bet tas gan var mums atklāties. Mēs nevaram šo noslēpumu iegūt, bet tas gan var iegūt mūs, un tad, tikai tad, mums šis noslēpums pieder.

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ARCHIBĪSKAPS DR. T. GRĪNBERGS

VASARSVĒTKU BAGĀTĪBA

(MĀJU DIEVVĀRDIEM)

Meld.: Kā spoži atspīd auseklis.

DIEVS SVĒTAIS GARS, AK, PIE MUMS NĀC UN MŪSU SIRDĪS MĀJOT SĀC, NĀC, SIRŽU SVEŢAIS SPOŽUMS! BEZ TEVIS TUMSĪBA TĀS SEDZ, AR TEVI SAULĪTE TĀM LEC, TU VIŅU PRIEKS UN DROŠUMS! DROŠU, SPOŽU, DEBEŠĶĪGU DZĪVOŠANU TU MUMS NESI, PIELŪDZAMS KĀ TĒVS TU ESI.

TU STIPRĀ PILS UN PATVĒRUMS, NO KĀ NEKAS MŪS NEATSTUMS, KAD TAVĀ ĒNĀ ESAM. LAI TAVUS VĀRDUS SPĒCĪGUS UN DEBEŠĶĪGUS PADOMUS MĒS SAVĀ SIRDĪ NESAM. TAD MES PATIES' KRISTUM, SAVAM PESTĪTĀJAM, DOSIM GODU, KAS MŪS GLĀBS, KAD NĀKS UZ SODU. (Dziesmu grām.198,1.5)

BEIDZMAJĀ, LIELAJĀ SVETKU DIENĀ JĒZUS UZSTĀJĀS UN SAUCA: JA KAM SLĀPST, TAS LAI NĀK PIE MANIS UN DZER! KAS MAN TIC, KĀ RAKSTOS SACĪTS: NO VIŅA MIESAS PLŪDĪS DZĪVĀ ŪDENS STRAUMES. TO VIŅŠ SACĪJA PAR GARU, KO VĒLĀK DABŪJA TIE, KAS VIŅAM TICĒJA; JO VĒL NEBIJA GARA, TĀPĒC, KA JĒZUS VĒL NEBIJA IEGĀJIS SKAIDRĪBĀ. (Jāņa ev. 7,37-39)

DIEVS svētais Gars, ak, pie mums nāc, Un mūsu sirdīs mājot sāc, Nāc, siržu svētais spožums! Tā kristieši Vasaras svētkos dzied un izlūdzas no Dieva visaugstāko un visdārgāko žēlastības dāvanu. Zemāk zemoties Dieva godība nevar, un augstāk cilvēku pacelt Dieva žēlastība nevar: Visuvarenais, svētais Dievs ar Svēto Garu nāk mājot mūsu sirdīs. Liels Dieva žēlsirdības un mīlestības brīnums jau bija tas, ka Viņš sūtīja pasaulē savu Dēlu, lika Viņam dzīvot cilvēku vidū, lika Viņam paplašināt atziņu par Dievu. Bet Dieva žēlsirdības un mīlestības vislielākais brīnums ir tas, ka Viņš, trīskārt svētais Dievs, ko svētie eņģeļi var pielūgt tikai aizklājot savu vaigu, ko aptvert nevar debesu debesis -- Svētajā Garā nāk mājot mūsu ṣirdīs, padara mūsu necienīgās sirdis par savas godības troni un svētnīcu. Tā, lūk, ir tā žēlastība, ko izlūdzamies Vasaras svētkos. Jēzus pats mūs pilnvaro tā lūgt: Kas mani mīlē, pie tā mēs nāksim, mans tēvs un es, un mājot pie tā sāksim! Šis Jēzus solījums Vasaras svētkus padara par visai bagātiem svētkiem. Tāpēc savam apcerējumam virsrakstā liekam: Vasaras svētku bagātība:

I. Vasaras svētku dāvanas,
II. Vasaras svētku svētība.

Skats uz Krustpils baznīcu.

NOLASĪTAJĀ dievvārdā mēs Jēzu atrodam dievnamā - priecīgajos Lieveņu jeb Būdiņu svētkos. Šinīs svētkos Israeļa tauta pieminēja savu dzīvi tuksnesī, bauslības došanu Sinaja kalnā, Dieva gādību par uzturu un dzērienu. Svētīja tos arī kā pirmos Pļaujas svētkus. Vislielākā gaviļu diena bija svētku beidzamā diena. Priesteri tad smēla ar zelta trauku ūdeni no avota, kas iztecēja no dievnama kalna, sajauca to ar upurēšanai nolemto vīnu un izlēja uz altāŗa. Skanēja bazūnes un cimboles. Lasīja praviešu rakstus par ūdeņiem, kas no Jeruzalemes plūdīšot līdz vistālākajām jūŗām, par pestīšanas avotiem, no kuriem smelšot ūdeni ar prieku.

Šinī vislielākajā gaviļu dienā uzstājās Jēzus un sauca: "Kam slāpst, tas lai nāk pie manis un dzer. Kas uz mani tic, no tā miesas plūdīs dzīvā ūdens straumes!"

Kā dabā ir laiki, kur tā mūs it seviški aplaimo, tāpat tas ir arī baznīcas gadā. Vasaras svētkos saņemam tās dāvanas, ko Jēzus cilvēcei nesis, jo bagātīgi. Viņš nāca klusēt tās slāpes, ko pasaule nespēj klusēt. Un kas šīs slāpes pazīst, var droši nākt pie Jēzus un tās remdēt, jo vienīgi Viņš var dzesēt slāpes un izsalkumu pēc patiesības un taisnības. Diemžēl, cilvēki laimi un apmierinājumu meklējuši visur citur, tikai ne pie Dieva. Kā Svētajos Rakstos teikts, viņi ir rakuši sev cauras akas, kas ūdeni netura. Kungs Jēzus mums dod to, ko pasaulē neviens mums nevar dot: "Kam slāpst, tas lai nāk pie manis un dzer!" Bet vai tad Viņš nav no mums aizgājis? Vai Viņš nav atgriezies pie sava Tēva debesīs? Tiesa. No redzamās pasaules Viņš ir iegājis neredzamajā pasaulē, debesīs. Bet kur ir debesis? Tur, kur ir Dievs. Bet Dievs ir visur. Tātad, arī debesis ir visur. Jēzus nav mūs atstājis. Viņš rūpējas un gādā par mums. Un Vasaras svētkos Viņš cilvēci apdāvina ar visdārgāko dāvanu, ar Svēto Garu, kas piepildīja mācekļu sirdis.

Kāds nu ir šis Svētais Gars? Ūdens ir viens no dabas lielākajiem dārgumiem. Ūdens šķīsta un dziedē, stiprina un atspirdzina. Bez ūdens viss aizietu bojā. To pašu garīgā ziņā dara Svētais Gars. Svētais Gars dod cilvēkam dvēseles mieru un klusē viņa ilgas, ko pasaule ar saviem labumiem klusēt nespēj. To ir atzinuši pat tie, kuŗus varam saukt par gara milžiem. - Ej pilīs, ej būdiņās, visur tu dzirdēsi nopūtas. Ej uz Indiju, un tev pretī skan nopūta: "Dzesē, ak Dievs, manas dziļākās slāpes, Bez Tevis es ciešu mokas un sāpes!" - Ej uz Grieķiju, tur lielais traģediju dzejnieks prasa vai vēlēties, lai tas nemaz nebūtu dzimis, ne-

K. SKALBE

Gurstot

AK, KAUT VĒL VARĒTU DZĪVOT KĀ BĒRNS,
DOMĀT, KĀ KAD VĒL MANI MAZU
MĪĻĀ, LABĀ MĀMIŅA GLĀSTĪJA
UN PAR DIEVU, PAR PASAULI PLAŠO
MAIGU, SIRSNĪGU VALODU STĀSTĪJA:
ZVAIGZNES, KAS APKLĀJ DEBESI BRĪVO,
NAKTĪM KĀ IZBERTI DIMANTI ZVIĻĻO.
DIENIŅĀ - TĒTIŅA ACTIŅAS MODRAS,
VIENMĒR REDZĪGAS, MĪLĪGAS, SPODRAS
SARGĀJOT RAUGAS UZ CILVĒKIEM LEJĀ.
DIEVIŅŠ SVĒTUS EŅĢEĻUS SŪTA
ZEMES BĒRNIEM LĪDZINĀT CEĻU,
LAI NEVIENS NECIEŠ RŪGTA UN GRŪTA,
NĀVE - LĒNA UN MĪĻĪGA ĻĀTE,
KURA, KAD BEIGSIM MĒS ŠĀS ZEMES MOKAS
MAIGIEM, MAIGIEM VIEGLIŅIEM GLĀSTIEM
APKAMPS UN AIZNESĪS DVĒSELI BALTO,
IELIKS DIEVIŅA - TĒTIŅA ROKĀS.

esot augstākā vēlēšanās? Liela - jam grieķu dzejniekam Homeram tā pati nopūta. - Ej uz Romu, tur tu dzirdi Plinija spriedumu: cilvēks esot visnelaimīgākais radījums pasaulē, viņš esot pilns neizlīdzināmām pretrunām un neapmierināmām vajadzībām. Kāds dzejnieks lūdz rakstīt pār viņa kapu: Daudz laimes tam bija arvienu, Bet laimīgs viņš nebij ne dienu. Un ja Gēte atzīstas, ka 75 mūža gados viņš neesot pat 4 nedēļas bijis pilnīgi apmierināts, tad visi šie piemēri rāda, cik patiesi ir dziesmas vārdi: Šī pasaule patiesi mūs neapmierina.

Bet ja visi pasaules labumi mūsu dvēseli nespēj apmierināt un mūsu dvēseles slāpes nespēj dzesēt, kas tad dvēseles slāpes dzesēs? Un taču šo slāpju dzesētājs mums tuvāk, nekā daudzreiz to apzināmies. Mēs bieži esam līdzīgi kuģa ļaudīm, kas bija uzvilkuši briesmu signālu. Kas vainas? prasa otrs kuģis, piesteidzies palīgā. - Neesot ūdens, slāpstot nost. Tad glābēji atbild: Smeļiet ūdeni, kurā kuģis peld, tas nav sāļais jūras ūdens, tas ir dzerams, jo jūs atrodaties Amaconas upes ietekā. Tā arī mums palīgs ir tuvu. Mums tikai jāizstiepj pēc tā roka.

Bet mums draud vēl vienas briesmas. Mēs bieži varam maldus noturēt par īstenību. Tuksnešos, slāpju, sausuma un karstuma nomocīti, cilvēki redz zaļus kokus, pļavas un ūdeņus. Viņi atstāj parastō ceļu un steidzas tos sasniegt. Bet izrādas, ka tā ir bijusi maldu aina, un ceļinieki tai sekodami aiziet bojā. Vai mūsu dzīvē nava tādas maldu ainas? Tur ir vara un varmācība, tur ir manta un slava, tur ir nepatiesība un netaisnība, skaisti ietērpta, izmocītam dzīves ceļiniekam sola atspirdzinājumu, bet ieved postā. Ja gribam īstu atspirdzinājumu, ļausim jo dziļi sev sirdī ieskanēt Jēzus vārdam - "Kam slāpst, tas lai nāk pie manis un dzer." Ja tev slāpst pēc patiesības, nāc pie Jēzus, viņa vārdos ir patiesība. Ja tev slāpst pēc grēku piedošanas - Viņš dzesēs šīs slāpes. Ja tu ilgojies miera, nāc pie Jēzus, Viņš sveicinās arī Tevi ar savu miera sveicienu. Bet smel no šī avota ar ticības kausu. Un jo dziļāks būs šis kauss, jo vairāk tu izsmelsi dzīvības ūdens.

Bet kas nāk pie Jēzus un dzer, tas pats kļūst par dzīva ūdens avotu, no tā izplūst "dzīvā ūdens straumes." Vasaras svētku bagātība ir 1) viņu dāvanās,

2) Viņu svētībā.

Neviens vēstures notikums nav pasauli tā iespaidojis, kā Vasaras svētku notikums. Svētais Gars šajos svētkos pār mācekļiem nāca kā stiprs vējš un kā uguns liesmas. Un mācekļi pilnīgi pārvērtās. Ar jaunām mēlēm tie runāja, ar jaunu sajūsmu tie apliecināja savu ticību. Vārda pilnā nozīmē viņu apkārtnē un visā pasaulē no viņiem plūda Gara straumes, kur vien viņi nonāca un kur vien viņu evaņģelijs par Jēzu tika sludināts.

Kad Pēteris, saņēmis Svēto Garu, sacīja savu runu, tad tā plūda, kā dievišķas gudrības un ticības straume un spirdzināja klausītājus. Viņi apvienojās pirmajā kristīgajā draudzē. Kad Stepiņš mirdams apliecināja savu ticību uz Kungu Jēzu Kristu, tad šī liecība bija dzīvā ūdens straume, kas aizrāva sev līdz Saulu tā, ka Jēzus varēja to pārvērst par Pāvilu. Visas vajāšanas un mocības kristieši varēja panest tikai tāpēc, ka viņos mājoja Svētais Gars ar savu spēku. Un cik liels ir šis Kristus liecinieku pulks! Tur ir baznīctēvi, reformātori, misionāri, neskaitāmi dievbijīgi un ticīgi vīri un sievas. Kas aprakstīs un izteiks to svētību, ko viņi ir nesuši savā tuvākajā un tālākajā apkārtnē? Kāds svētības avots var būt viens pats cilvēks savai apkārtnei! Lielas kristīgas mīlestības iestādes ir dibinājuši tādi Dieva Gara apdvesti cilvēki.

Ja nu tas darbotos mūsos ikvienā, kādu svētību caur mums tas atnestu visai cilvēcei! Cik laimīga būtu visa cilvēce, ja no katra nama tēva un nama mātes, ja no katra mācītāja un skolotāja, no katras tautas un valsts plūstu šī dzīvā ūdens straume, jo tur, kur šī straume plūst, briest Svētā Gara augļi: mīlestība, prieks, miers, pacietība, laipnība, ticība, lēnprātība, šķīstība!

Vasaras svētki ir klāt. Dabā viss zeļ un aug. Kaut tā zeltu un plauktu arī mūsu garīgā dzīve!

Meld.: Jēzu, kas dod' prieku.

DEBESSLIETUS, LĪSTI, DZIVIŅI UN ŠĶĪSTI MŪSU TUKSNEŠUS; STRĀVĀM UZPLŪST LEMI, LAI TĀS VELDZĒ ZEMI, SIRŽU TĪRUMUS! LAI TAVS VĀRDS, AK KUNGS UN DIEVS, DZIVU SĒKLU SIRDĪS MESTU UN TĀ AUGĻUS NESTU!

KĀ MUMS TRŪKST, TU ZINI UN MŪS IEPRIECINI, GLĀBĒJS, ŽĒLĪGI. MŪS, KAS VĀJI, VĀRGI, IZPĪRCIS TU DĀRGI, VED UZ DZIMTENI. SNIEDZ MUMS DZĪVĪB'S STIPRUMU, MĪLET PASAULI LAI RIMSTAM, ATJAUNOTI DZIMSTAM.

(Dziesmu grām. 197)

PROF. L. BERZIŅŠ

Ģimenes dzīve senajā latviešu dzejā

KAS dievvārdu mācībās kaut tikai drusciņ ieklausījies, tas zinās, kādā augstā godā tur nostādīta ģimenes dzīve, īpaši mātes mīlestība uz bērniem un bērnu mīlestība un pietāte pret tēvu un māti. Taisni ceturtais bauslis taču ir vienīgais starp visiem citiem, kam piesprausts īpašs svētības solījums. Un kad pravietim nākas apgaismot Dieva mīlestību, tad viņam nav citas zīmīgākas gleznas kā māte, kas apžēlojas par savu dēlu. To ievērojot varēsim ar labu tiesību apgalvot, ka ģimenes cildināšana, lai tas būtu ikdienā, lai sevišķā Ģimenes dienā, atbilst Svēto rakstu garam. Bet mums kristīgajiem latviešiem ievērības cienīgs ir tas fakts, ka arī mūsu tautas gars jau no seniem laikiem ģimenes aplokam ir pievērsies ar īpašu maigumu. Derēs tāpēc Ģimenes dienā aizrādīt uz šī tautas gara avotiem, īpaši aiz tā iemesla, ka jaunākos laikos gan dzīves apstākļi, gan noskaņojums cilvēkos pašos laulības dzīvi un ģimeni nav nostiprinājis, bet drīzāk vājinājis. Tas parādās starp citu ļoti uzskatāmi tādā veidā, ka bieži vien laulības dzīvei trūkst bērnu svētības, kas taču laulības dzīvei dod īsto saturu un jēgu. Un ja prasām, kā šī parādība izskaidrojas, tad pa daļai tur ir objektīvi iemesli, kā piem., jaunekļu iesaistīšana kara klausībā, vāja izpelņa vai politiskā stāvokļa nedrošība. Bet bieži vien par šķēršli ir pārāk liels individuālisms. Par citām tautām zinām, ka tur bieži vien vairāki precēti dēli var sadzīvot viena tēva paspārnē. Zemgalē tas nepavisam nebija iedomājams, jo vecākais dēls laulību slēdza tikai tad, kad tēvs tam mājas bij galīgi nodevis. Rezultātā laulības slēgšana novilcinājās vai izjuka pavisam un galu galā mājām nebij pat mantinieku vai arī saimnieku ģimenes sastādīja tautā pārāk plānu kārtu. Kad nu vēl iedomājamies neskaitāmās deportācijas un nenormālo sagrupēšanos bēgļu nometnēs, tad jāliecina, ka ģimenes dzīve, lai tā būtu tautas stiprākais balsts, prasa īpašu kopšanu. Bet kopšanas vietā mūsu laiki ģimenes dzīvei pieiet ar nevēlamu vaļību, ko liecina agrāk nedomājamais skaits šķirtu laulību. Kā-

da tad nu būs tautas vitalitāte? Kā noturēsimies citu tautu vidū, kam šinī ziņā tradicijas citādas un taisni prasa dzīvā spēka pieaugumu?

Nu ir patīkami konstatēt, ka tautas dziesmas, kas ir uzticamas tautas gara liecinieces, pret laulības dzīvi un ģimeni izrāda vislielāko nopietnību un cieņu. Gan senāk sievas laupīja vai zaga un vēlāk precēja, t.i. pirka kā preci, bet reiz nodibinātā laulība arī tad bij nelaužama. Par precībām, kas īsti ir līgavas pirkšana, mums runā daža dziesma. Minēšu tik vienu piemēru:

Jaunajam brālītim,
Tam māsiņas gauži žēl:
Skaita naudu, birst asaras
Tauta galda galiņā.

Ciktāl laulības slēgšanā izpaužas brīva griba, tad tur vērojam lielu nopietnību, īpaši no sieviešu puses. Tā dziesmā dzirdam, ka līgava, pirms tā dod jā-vārdu, prasa augstākām būtēm padomu:

Gāju lauka gabaliņu,
Ar Laimiņu runādama.

Runa grozās ap nākamās dzīves problēmu, ko cilvēks nespēj atrisināt. Lietas nopietnību noskārst arī vīrietis, kas labi apdomājas, pirms labvēlīgi noskaņotai jaunavai piedāvā savu roku:

Kā es varu tevi ņemt,
Kad prātam nepatīk?
Tā jau nava viena diena,
Viss mūžiņš jādzīvo.
Tā jau nav villainīte,
Uzsedzama, nosedzama:
Sietiņā uzsedzama,
Saulītē nopsedzama.

Tiešām: viss mūžiņš jādzīvo.

Nav laulības dzīve bez savām ēnām. Īpaši te jāmin dzeršanas netikums, kas jau no veciem laikiem ir bijis latviešu tautas niknākais ienaidnieks. Tas sarūgtina sievas sirdi:

Ak tu krogus dzērājiņi,
Bij man tevi sen zināt!

Rūgtums var noiet tiktāl, ka sieva itkā grib laulības dzīvi pārtraukt:

Raujam pušu raibus cimdus,
Lauž laulātu gredzentiņu!

Tas ir dusmu uzplūdumā neapdomīgi izrunāts vārds. Nopietna apziņa nāk pie citāda vērtējuma: Kādu vīzi apvilcis, tāda jāvalkā. Un nekur vecās dziesmas nerunā par kādu faktiski šķirtu laulību, lai gan afektā izrunāti vārdi varētu uz tādām domām vedināt. Nē, laulība ir kārta, kuŗā iestādamies, cilvēks nes saistības visu mūžu. Un šinī neizārdāmajā ģimenes celtnē tēvs ir galvenais gādnieks. Viņam piekrīt īpaši visi lauku darbi. Tāpēc arī tautas dziesma laulātu vīru parasti dēvē par "maizītes arājiņu," kamēr sievas uzdevumā lauku darbi nav paredzēti. Laukā tad nu maizītes arājiņš netaupa savus sviedrus. Pat vecums neatsvabina no atbildīgā uzdevuma, kas gulstas uz maizes pelnītāju: "Kā balodis nopūtās Gaŗas vagas galiņā." Un šos grūtos darbus strādādams, ģi-

menes galva kļūst par ceļa rādītāju uz labāku nākotni, jo "Tēvu tēvi laipas meta, Bērnu bērni gājējiņi." - Bet šie pēcnācēji tēva pieredzi, viņa gudros padomus, atrod lietošanai gatavus "Kā cirvīti vadzītī." -

Sievas darbs krīt mazāk acīs, jo tas norisinās mājas sienās. Bet tur viņš ir neaizstājams, jo sieva ir mājas dvēsele. Un ir it savāda lieta: par sieviešu tiesībām nekas nav dzirdēts, bet sievietes stāvoklis latviešu tautā ir goda pilns. Pēc likuma vai sociāliem dotumiem nevar noteikt, kāda cieņa pienākas mātei, kas atbilst savam augstajam uzdevumam: "Sēdies, mana māmuliņa, Zemajā krēsliņā; Zema tava sēdēšana, Augsta tava valodiņa." Kur sieva un māte ir tik spožas gaismas apmirdzēta, tur, protams, runāšana par kādu emancipāciju ir tīri sentimentāla. Viņa bauda tiesības un valda ar savu mīlestības varu, gaismas staru mezdama dzīves tumsā: "Degu sveci, degu skalu, Tumša mana istabiņa; Ienāk mana māmuliņa, Tūlīt gaiši atspīdēja."

Tādā mīlestības siltumā ir labi veidoties nākamai paaudzei. Ir zināms fakts, ka mums ir ārkārtīgi daudz bērnu dziesmu un ka visai mūsu tautas dzejai ir sievišķīgs raksturs. Bērnu audzināšanā tas nozīmē ļoti daudz. Tas liecina, ka tīri gaišredzīga vērība ir pievērsta jaunā pasaules pilsoņa vajadzībām, viņa priekiem un bēdām, pat tiem centieniem, ko viņš vēl neprot vārdos izteikt. Un nu ņemiet bērnu siles vai citas iestādes, kam bērni nav tikdaudz individi un dzīvas dvēseles kā mātes sirdij. Reālā dzīve var radīt vajadzību pēc iestādēm, kur bērniem tverties, ja māte nevar vai negrib par tiem turēt savu roku; un pienākuma apziņa, vienota ar patiesu cilvēku mīlestību, arī tur var daudz ko darīt cilvēces labā. Bet tas viss nespēj pilnīgi atsvērt to instinktīvo izpratni un dabīgo labvēlību pret mazo bērnu, ko izjūt un realizē latviešu ģimenes māte pēc tautas dziesmu liecības.

Bet ir vēl kas cits, kālab augšana ģimenē ir augstāk vērtējama par kopaudzināšanu iestādēs. Iestāde ir samērā monotona. Bet iedomājieties daudzgalvaino bērnu pulciņu senajā latviešu sētā. Tur ir kopā jaunāki un vecāki bērni, tur ir māsas un brāļi. No tam rodas dažādība, kas dzīvi kuplina. Bībele kādā vietā (Ef. 3, 10) runā par "daudzkrāsainu Dieva gudrību." Senajā latviešu ģimenē varam runāt par "daudzkrāsainu dzīvību." Ja bērnu skaits sašaurinās, tad citi līdzekļi, ar kuŗiem dzīvi grib kuplināt, ir visai mazvērtīgi ielāpi. Palūkosimies vien, cikdaudz rosmes un maiguma paužas plašā ģimenes sabiedrībā! Brālis palīdz brālim izkopt dzīves stilu; viens viņš to tādā mērā nevarētu, bet "Simtā tādu nedabūja, Kā mēs d i v i jau(n)brālēni Pie jāšanas, pie braukšanas, Pie kumeļa baŗošanas." Ne mazāk ar savu brāli lepojas māsa, kam brālis ir uzticības persona: "Tevi sūtu vietraugos, Tevi pūra panākstos." Brālis arī reprezentē ģimeni dzīves lielākos notikumos - "Ekur koši kaŗavīri Mani balti bāleliņi!" Kad jaunava uztraucas, precinieku pulkam sētā iebrūkot, tad māte vainu vis neņem uz sevi, bet norāda, ka īstais cēlonis ir meklējams brāļos: "Vai es tautas aicināju? • To dar' brāļu liela slava." Jā, brālim pat dzīvību zaudējot, "Māsiņai liela slava Kaŗā kauta bāleliņa."

BET MIERA DIEVS LAI IR AR JUMS VISIEM.

Māksl. ANŠA BERZIŅA zīmējums Rom.vēst. 15, 33.

Bet māsas tuvums palīdz brālim izkopt jūtu maigumu, kas vīru sabiedrībā tāds vis nevarētu attīstīties. Šinī ziņā ņemsim tikai vienu piemēru, kas man no Rucavas kāzu dziesmām iespiedies neizdzēšamā atmiņā:

Neviens mīļi tā nebrauca,
Kā brauc brālis ar māsiņu:
Ik ierauga ievas ziedu,
Ik piegrieza kumeliņu;
Ik piegrieza kumeliņu,
Lai māsiņa pušķojas;
Lai māsiņa pušķojas
Ievas ziedu baltumiņu.
Tautas saka pajādamas:
Šogad laba vasariņa;
Šogad laba vasariņa:
Līdz zemīti ievas zied!

Ja tad zemes virsū ir kāda paradīzes dārza atblāzma, tad tā ir nomanāma dzimtas pereklī dzīves prieka un maiguma pilnu bērnu vidū! Senā latviešu dzimta to pazina.

MĀCĪTĀJS E. ĶIPLOKS

LUTERISKĀ BAZNĪCA AMERIKĀ

III. NĀCIJA UN BAZNĪCA AUG.

Sākot ar trīsdesmitajiem gadiem blakus vāciešiem, kas vēl aizvien bija vairākumā, sāka ieceļot norvēģi un zviedri, drusku vēlāk arī dāņi, islandieši, somi, čechi, latvieši, igauņi, poļi, ungāri u.t.t. Starp vāciešiem bija tiklab opozicionāri Prūsijas ūnijai, kā arī ūnijas baznīcas piederīgie, dogmatiskā ziņā piekāpīgāki luterāņi vai pat agrākie reformāti, kam svarīgajā jautājumā par Svētā Vakarēdiena nozīmi bija pilnīgi atšķirīgi uzskati no luteriskā. Tādas pašas atšķirības bija norvēģu ieceļotāju vidū. Bija valsts baznīcas aizstāvji un tās kritizētāji, kuŗu vadonis Hans Nīlsens Hauge (1771.-1824.g.) bija ilgus gadus smacis cietumā. Starp dāņiem bija liberālie nacionālisti, kas gāja N.F. Grundtviga (1783.-1872.g.) pēdās, vai arī krasie pietisti. Tādēļ nevien lielie attālumi un valodu dažādība, bet arī uzskatu pretešķības radīja daudzas vācu, norvēģu, dāņu un somu baznīcas (sinodes), kas latviešu ieceļotājam tagad liekas pilnīgi nesaprotama parādība. Šīs grupas šeit tuvāk nepieminēsim, atstājot to šī pārskata noslēgumam. Šeit jāievēro arī amerikāņu tieksmes pēc neatkarības un viņu uzņēmības gars, kas izpaužas drosmē atšķelties no lielākas vienības un uzņemties organizācijas grūtības, ja rodas uzskatu pretešķības un kopīgas gaitas liekas apgrūtinātas.

Saprotams, ja ikviens no luterāņu ieceļotājiem būtu atteicies no savas mātes valodas pašā sākumā, tāpat no kulta vai citām īpatnībām, luterāņu vienība Amerikā šodien nebūtu problēma un arī luterāņu skaits būtu bijis daudz lielāks. Bet taisni šī daudzējādība luterāņu baznīcu skaita ziņā apliecina, ka atšķirīgās dispozicijas nav nekas mākslīgs un to pārvarēšanai ir vajadzīgs ilgs laiks, kamēr stiprākā dispozicija ar savu garīgo pārākumu asimilizē vājāko bez konfliktiem un sarūgtinājumiem.

Jauno immigrantu garīgo aprūpi uzņēmās tiklab jau pastāvošo draudžu mācītāji, uzmeklējot jaunatbraucējus savā tuvākā vai tālākā apkārtnē, vasaras mēnešos uz laiku pat atstājot savas draudzes un dodoties garākos misijas ceļojumos, kā arī mācītāji no dzimtenes, kas vai nu pavadīja izceļotājus vai arī ieradās pie viņiem dzimtenes baznīcu sūtīti. Bieži vien savus likteņa biedrus garīgi stiprināja paši immigrantu laju spredikotāji, īpaši skandināviešu vidū, kur šādi evaņģelisti bija pazīstami jau dzimtenes baznīcā. Amerikas luterāņu baznīcas vēsturē ir daudz cildināmas personas, kuŗu pūles, enerģija un gars ir apbrīnošanas cienīgi.

Immigrācijas uzplūdu laikā blakus Pensilvānijas ministrijai radās daudzas jaunas lokālas sinodes, piem. Ņujorkas ministrija, Ziemeļkarolainas sinode u.t.t. 1820. g. bija pirmais mēģinājums radīt to starpā federāciju - Ģenerālsinodi, bet tā apvienoja tikai 4 grupas. Laika tecējumā Amerikā pastāvējušas vairāk kā 150 sinodes, kuŗu skaits, neskatoties uz pūlēm pēdējos astoņdesmit gados, radīt lielākas vienības, joprojām ir 17. Arī pie sinodēm atgriezīsimies nākošajā turpinājumā.

Apvienošanās process sākās tad, kad apsīka immigrācija un ieceļotāji sāka asimilēties. Ņujorkas ministrija bija pirmā, kas 1807.g. pārgāja no vācu valodas uz angļu valodu. Bet mātes valodas turējās vēl diezgan ilgi arī ieceļotāju pēcnācēju vidū, tā kā angļu valoda savu pārsvaru ieguva tikai laikā starp pēdējo gadsimta miju un pirmo pasaules kaŗu. Abi pasaules kaŗi šo procesu veicināja, uz laiku pārtraucot vai ierobežojot sakarus ar agrāko dzimteni un pastiprinot nacionālo apziņu Amerikas nācijai. Par lielāko nivelētāju tomēr ir izrādījusies skola un ikdienišķā dzīve; baznīca pielāgojas tikai jau notikušajai amerikānizācijai, ievēro tās prasības valodas ziņā. Ievērojot to, ka daudzu izceļošanas pasākumu pamatā bijusi neapmierinātība ar valsts baznīcas racionālismu vai konfesionālu mērenību, Amerikas luterāņi ir saglābajuši vairāk personīgās dievbijības garu un konfesionālāku apziņu kā mūsu dzimtenē vai Vācijā. Ir jāņem vērā vēl tas, ka amerikāņi ir bijuši labāk pasargāti no sociālām plaisām un ateisma propagandas. Amerika no sākta gala ir bijusi valsts ar kristīgu garu. Šo garu ieguvuši arī tie ieceļotāji, kam sākumā bijusi vairāk laicīga ievirze. Ņaka, ka pionieri, kas dienā lauzuši ceļu uz rietumiem ar cirvi, naktī nav varējuši šķirties no šautenes; taču pagalvī viņiem bijusi Bībele. Skarbā cīņa ar dabu nevarēja izaudzināt reliģiskus disputētājus, bet gan cilvēkus ar vienkāršu un dziļu dievbijību. Tādu laju līdzdalību baznīcas dzīvē, kalpojot arī ar sludināšanu un mācīšanu, kāda ir Amerikas luterāņu baznīcā, Eiropā varēs atrast tikai sektās. Amerikas luterānis ir gatavs nest lielākus upuŗus savai baznīcai nekā eiropietis. Lai gan valsts ir baznīcai labvēlīga, baznīca ir šķirta no tās un arī skola no baznīcas. Reliģiskā dzīve Amerikā ir tā sazarojusi, ka cits stāvoklis nav iespējams. Tas nozīmē, ka gruntsgabals baznīcai vai draudzes ēkai, pašas celtnes, mācītāja izglītošana u.t.t. ir jāgādā baznīcai pašai. Amerikāņu baznīca to var, pie tam atlicinot vēl prāvus līdzekļus arī ārmisijai un luterāņu pabalstīšanai, kas atrodas trūkumā.

Augusi ir Amerikas nācija, izvirzīdamās par vadošo vienā no visnozīmīgākajām cīņām, kāda ir jebkad bijusi pasaules vēsturē - cīņā starp rietumu demokratiju un austrumu tiraniju. Augusi ir arī luterāņu baznīca Amerikā. Skaitliski tā nav sevišķi ievērojama luterāņu vispasaules kopībā, ar saviem 6 miljoniem dvēseļu tikko 8%, bet šobrīd tā ir patiesi nozīmīgākā starp visām luteriskām baznīcām pasaulē kā organizētāja un palīdzētāja, reizē arī nelokāma savā pārlieksmē par reformācijas pamata atziņu pareizību.

Pazaudētais ceļš

PASAKA ir logs uz bērna īstenību. Bet bērnam visi logi ir augsti, kādam jāpaceļ. Un kas gan cits lai celtu? Taču tētis, māmuliņa. Bet ko mēs, tēva un mātes roku celti, redzam, tas allaž nosaka visu mūsu mūžu, un daudzreiz ne mūsējo vien... Pirms daudziem, daudziem gadiem kāds puisēns savas mātes rokās ieraudzīja savas tautas sen pazaudēto ceļu.

* * *

''Dēliņ, kāds tu nu atkal izskaties! Labi pieteicu: tūlīt iesim, neskraidi apkārt.''

''Bet es jau tikai līdz kaimiņiem - atvadīties.''

''Būtu labāk no māsiņas un brālīša atvadījies.''

''Bet viņi jau tur ir, pie kaimiņiem!''

''Nu paskaties kādas tavas rokas! Tādu lāci uz ķēniņa pili! Nāc šurp!''

Māte saņem netīro roķeli, pieved puisēnu pie lielas māla bļodas, pietupstas un, mazo rociņu neatlaidusi, pagāž ūdens krūzi. Lejot puisēna cirtainie mati pieskaras mātes vaigam...

''Māmiņ!''

''Jā, kas ir, dēliņ?''

''Māmiņ, neraudi. Es citrreiz tā vairs nedarīšu.''

''Es jau neraudu, dēls,'' saka māte, lūpas sakniebusi un mitro vaigu puisēna matos slaucīdama. ''Tā, tagad otru roku!''

''Bet, māmiņ, man nemaz negribas uz to pili!''

''Nerunā, bērns! Man ar negribas. Bet mūsu cilvēki nevar, ko grib.''

''Kāpēc mūsu cilvēki nevar, māmiņ?''

''Labi, bērns. Varbūt tā ir pēdējā reize, kad Dieviņš vēlējis parunāties. Redzēt jau tevi vēl kādreiz redzēšu, bet vai varēsim parunāties... Nāc, es tev pastāstīšu pasaku.''

''Vai to par pūķi, vai par Ikstīti? Es labāk gribu par Ikstīti. Par Ikstīti, jā? - māmiņ! Ikstītis tāds maziņš. Vēl mazāks par mani, bet viņš nebaidās. Es ar nebaidos.''

''Nevajag baidīties, dēliņ, ne no pūķiem, ne no ļauniem cilvēkiem - tikai Dieva. Bet šoreiz es tev stāstīšu citu pasaku. Atceries, kad būsi izaudzis liels. Vai atcerēsies?''

''Atcerēšos, māmiņ!'' -

''Aiz dziļām jūrām, aiz plašiem tuksnešiem ir zeme, kur piena un medus upju krastos aug riekstu un mandeļu koki. Tur dzīvoja reiz tēvs, kam bija divpadsmit dēlu. Dēli ganīja sava tēva lopus un ara sava tēva tīrumus, bet viņi nebija laimīgi. Viņiem likās vienu no viņiem tēvs mīlot vairāk, jo dāvinājis tam skaistus raibus svārkus - ''

''Bet, māmiņ, tā jau nav pasaka! Tas ir par Jāzepu.''

''Jā, dēls, tā vēl nav pasaka. Pasaka nāk vēlāk.''

''Tā brāļi Jāzepu pārdeva vergu tirgotājiem, un tie to atveda šeit, Ēģiptē, kur Jāzeps drīz vien kļuva par ķēniņa pirmo ministru. Bet Dievs piemeklē tēvu grēkus pie bērniem. Kad, bada spiesti un Jāzepa aicināti, Jāzepa brāļi ar savu sirmo tēvu apmetās Ēģiptē, viņiem klajās labi. Ne tā viņu bērniem. Gadi pagāja. Jāzeps nomira. Nomira arī labais ķēniņš.''

''Bet, māmiņ, tā taču nav pasaka!''

''Nē, bērns, pasaka nāk vēlāk. - Dzīvoja reiz tēvs un māte, daudzus gadus vēlāk, pēc tam, kad Jāzeps bija miris. -''

''Vai Ēģiptē, māmiņ?''

''Dēliņ, tas pasakā nav sacīts. - Viņiem bija grūti jāstrādā. Viņi bija vergi. Viņi nevarēja darīt, ko gribēja. Viņiem bija jādara tas, ko gribēja ķēniņš. Ķēniņš pavēlēja rakt mālus, dedzināt ķieģeļus un celt pilis. Darbs bija grūts. Bet ļaudis to darīja dziedādami. Kad, ķēniņš to dzirdēja, viņš aizliedza. Ķēniņš nemīlēja dziesmas. - Bet ne tikai strādāt - ļaudis nevarēja arī runāt, ko gribēja. Viņiem bija jābīstas, ka tik runātais netiek ķēniņa ausīs. Ķēniņu bija atļauts tikai slavēt. Bet vai vergi var savu verdzinātāju slavēt? Daudzreiz vecie ļaudis atlieca savas nolīkušās muguras un raudzījās tālumā. - Kur jūs raugaties? - jautāja jaunākie. - Mēs raugāmies, vai nesaskatīsim ceļu uz zemi, kur tek piena un medus upes. - Vai tad tāda zeme ar ir? - jautāja jaunie un smējās.

Tas tēvs un māte, par ko es stāstīju, nesmējās. Nav labi par vecu cilvēku smieties: vecie ir daudz pieredzējuši, viņi zina arī to, ko jaunie nezina. - Tēvam un mātei klājās grūti, bet viņiem bija puisītis, ko viņi ļoti mīlēja. Bet ļaunais ķēniņš necieta, ka kādu citu mīl. Viņš bija pavēlējis, ka visiem jāmīl tikai viņu. Kad nu ķēniņš redzēja, ka tēvs un māte nemīl viņu, bet puisēnu, viņš pavēlēja to iemest upē. -

''Vai tas bija Ēģiptes ķēniņš, māmiņ?''

''Dēliņ, par to nav pasakā sacīts. - Kādu vakaru māte paņēma puisēnu un aizgāja uz upi. Ķēniņa pavēle - jāpilda. Kā pagale, no ugunskura izrauta un pelnos iegrūsta, izdzisa diena. Cita citai ar elkoni piedurdamas un mātē raudzīdamās, upmalā sačukstējās niedras: Kas tā tāda? Ko tā te meklē? - Gar ķēniņa pils sienu debesīs kāpdams, mēness smaidīja ar visu savu pilno seju: Hi, hi! Edz, ka žēl! Nevar vis iemest! - Un laivas, apkampušos jauniešus ziņkārīgo acīm slēpdamas un klusi garām slīdēdamas, māti aicināja: Nāc līdz! Projām! -

Ilgi stāvēja māte upes krastā, puisēnu krūtīm piespiedusi un laivās raudzīdamās. Vai kāda nepiestās? Bet laivas, kā norunājušas, piestāja tikai otrā krastā, pie ķēniņa pils. Puisēns bija iemidzis. Māte nolika to zālītē un noliecās pie ūdens.

Skat, skat, ko nu šī darīs! niedras atkal piedūra viena otrai elkoņiem, bet māte tās pielieca vienu pēc otras un izrāvusi, meta kaudzītē puisēnam līdzās. - Māt', māt', tu taču nepīsi niedru laivu! - smaidīja mēness, jau labi augstu pakāpies. Bet novēlojušās laivas, airiem ūdens spoguli šķeldamas, drošināja: Neklausies smējējā! Pin vien! Tikai neaizmirsti savu laivu nodarvot. Turpat krastā ir darva. Redzējām, ka šorīt tur strādniekam apgāzās darvas spainis. - Nekas tik labi nesmaržo kā ūdens un darva, mēs to zinām, sacīja laivas, tu vari mums ticēt. -

Tā māte uztaisīja niedru laiviņu, ielika tur aizmigušo puisēnu un atstāja laiviņu upmalas niedrās: lai nu Dieviņš dotu, ka labs cilvēks atradis. - -

Svaiga, kā pati faraona meita no upes izkāpusi, pa upmalu nāca Diena. Labrīt! - viņa sacīja putniņam zara galā. Labrīt! - ķieģelnīcu strādniekiem. Ko? - jūs jau tik agri augšā? - Kā allaž, kā allaž! - atbild ļaudis, samiegojušies. - Un tur meitenīte upmalā! - Labrīt, bērns, ko tad tu te dari? -Brālīti uzmanu. Māmiņa sūtīja. - Un kur tad brālītis? - Niedru laiviņā. - Tā, tā, saka Diena smaidīdama, redz, ko izdomājusi!

Pie faraōna pils Diena stāvēja ilgi. Saulīte gan jau uzlēkusi, bet vai arī faraōnam drīkst sacīt "labrīt"? Nē, Diena nosprieda. Faraōns būs atkal dusmīgs. Pasacīšu labu rītu labāk faraōna meitai. Tā nedusmosies.

Faraōna meita, protams, vēl bija aizmigusi. Bet, Dienas laburītu izdzirdusi, viņa tūlīt pietrūkās sēdus un sasita plaukstas: Nu, meitenes, viņa sacīja, prom uz upi. Bet šorīt celsimies pāri uz otru krastu, tur maigāka smilts.

Labi. Meitenēm gan vēl gribētos pagulēties. Acis vēl pilnas miega. Vakar ilgi laivās vizinājušās. Bet faraōna meitai jāpaklausa. Un ir patīkami tai paklausīt, jo nevien pilī, visā zemē faraōna meitu mīl. Tā meitenes sasēžas laivā un pārceļas pāri uz otru krastu.

- Un nu žigli drēbes nost, kamēr vēl pils nav modusēs, saka faraōna meita. - Bet kas tas!? Skatieties kāda maza glīta laiviņa. Meitenes, izvelciet to krastā!

Sacīts, darīts. Meitenes izvelk laiviņu krastā. Bet kas tad laiviņā? - Puisītis - un raud. Un kā neraudāsi, kad tik daudz meiteņu tevi novēro, pēta un aiztiek pirkstiņiem! Ko zini, kas tādām nerātnēm padomā?

-Ko nu iesāksim? jautā ķēniņa meita. - Raud.

- Raud, atbalso meitenes.

- Vai kāda zina, ko darīt, ja tāds brēkulis raud?

Nē, to neviena nezina.

- Es zinu, es zinu! pēkšņi sauc puisēna māsiņa, kas visu laiku turpat niedrās slēpusēs, visu redzējusi un dzirdējusi. - Kad mana māte to paņem rokās, viņš uzreiz paliek kluss.

- Tā, saka faraōna meita un smaida. - Tu jau nāc kā sūtīta. Pasauc savu māti, lai tā šo puisi nomierina. Bet kad būs lielāks paaudzies, tad lai atved uz pili. - -

"Māmiņ, tu jau mani arī ved uz ķēniņa pili."

"Jā, dēliņ. - - Kad puisēns bija paaudzies, apmēram tāds kā tagad tu, māte viņu aizveda uz pili. Tur viņš izauga par staltu jaunekli un - un - darīja godu savai mātei un atpestīja savus ļaudis."

"Kā viņš to izdarīja, māmiņ? Vai viņš nogalināja ļauno ķēniņu? "

"Nē, dēls, viņš atrada pazaudēto ceļu uz zemi, kur piens un medus tek."

Kad pasaka bija izstāstīta, māte paņēma puisēnu pie rokas un devās uz pili.

"Ak, tu tā esi!" sacīja ķēniņa meita, viņus abus uz pils kāpnēm sastapusi. "Un tas laikam būs tas mans puisis! Nu, kā tad sauc? "

"Mēs saucam..." sacīja māte. Bet ķēniņa meita viņai neļāva pabeigt.

"Pagaidi! Viņa vārds būs Mozus - Izvilktais, taču no ūdens esmu izvilkusi."

Šos vārdus izdzirdis, puisēns pavilka māti sāņus.

"Māmiņ!"

"Jā, dēls."

"Es tev gribu ko jautāt."

"Jautā, dēls."

"Nē, pie auss."

- Kad māte bija puisēnu pacēlusi savās rokās un puisēns apķēries mātei ap kaklu, Mozus - tā nu arī viņu sauksim - jautāja:

"Māmiņ, vai tā tiešām bija pasaka, ko tu man stāstīji? "

"Nē, dēls," atčukstēja māte.

"Kāpēc tad tu sacīji, ka tā pasaka? "

"Tāpēc, ka tu vēl esi mazs."

"Māt, es esmu jau liels diezgan."

"Labi, dēls, bet citu tu būtu aizmirsis. Pasaku tu atcerēsies. Tu esi no ūdens izvilkts, brīnišķīgi izglābts, liels izaudzis, glāb citus. Meklē pazaudēto ceļu." O.G.

KALENDĀRS.

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K a s j ā z i n a

LABĀS GRIBAS ZVERASTS

Viens no DP papildlikumiem, kas stājās spēkā 1950.g. 1. jūlijā, ir t.s. ''labās gribas zvērasts'' (good faith oath). Katrs, kas saņēmis vīzu sākot ar 1950.g. 1. jūliju, pirms vīzas izsniegšanas ir devis šo zvērastu. Ar šo zvērastu iecelotājs akceptē galvojuma devēja izraudzīto darbu kā sev piemērotu un apņemas labā gribā pildīt tā nosacījumus apmierinošu laika sprīdi. Šī ''apmierinošā'' laika ilgums zvērastā nav noteikts, bet pieņem, ka viens gads būtu minimums, kaut arī likumā tas nav teikts.

Šīs saistības i r j ā p i l d a. Tas nav tikai morāls solījums, kā varbūt vienam otram šķiet. Ja tiks konstatēts, ka zvērasts netiek pildīts, iecelotājam jāpakļaujas izraidīšanai. Gadījumā, ja pret viņu tiktu ievadīta izraidīšanas akcija par zvērasta nepildīšanu, pilnvarotās personas ievēros: cik ilgi darba līgums pildīts, kā darbs veikts, iemeslus kāpēc darbs atstāts un citus apstākļus, kas liecinātu par zvērasta devēja labo nodomu.

Droši vien vienai daļai radušies apstākļi, ka galvotāja atstāšana liekas nepieciešama viena vai otra iemesla dēļ. Tāpēc, lai nerastos pārpratumi vai napatīkamas sekas, v i e n m ē r griežieties pie savas galvotājas organizācijas vai tuvākā DP Komisijas birojā, kas Jums palīdzēs šīs problēmas atrisināt. Tas sevišķi svarīgi tāpēc, ka, gadījumā, ja Jūs apsūdzētu par zvērasta laušanu, šīs organizācijas, pazīdamas lietas apstākļus, varētu Jūs aizstāvēt. Turpretim, ja Jūs atstājat savu darba vietu bez organizācijas ziņas, organizācijai nav pietiekama pamata Jūs aizstāvēt.

Galvotājiem ir zināms, ka šāds zvērasts tagad jādod katram iecelotājam, un ir arī zināms, ka viena daļa bijušo DP ir jau apsūdzēti. Var gadīties, ka apsūdzēto rindā būs arī viens otrs, kurš tādu zvērastu nav devis. Saprotams šinī gadījumā, personai, kas šādu zvērastu nav devusi, nekādas juridiskas represijas nevar celties.

Tā tad iegaumējiet, ja Jums ir nesaskaņas ar savu galvotāju, neatstājat to patvaļīgi, bet vispirms griežieties pēc padoma un palīdzības pie savas galvotājas organizācijas vai tuvākā DP Komisijas birojā.

KAŖAKLAUSĪBA.

Svarīgi atgādināt, ka visiem vīriešiem 18 - 26 gadu vecumā sešu mēnešu laikā pēc iecelošanas Savienotās Valstīs jāreģistrējas tuvākajā kaŗaklausības reģistrācijas birojā (Draft Board). Jaunekļiem, kuŗi sasniedz 18. dzīvības gadu, jāreģistrējas piecu dienu laikā pēc 18. dzīvības gada sasniegšanas.

Šī reģistrācija nenozīmē, ka tūlīt iesauks kaŗadienestā. Iesaukšanas gadījumā svešu zemju pilsoņiem ir tiesības no kaŗaklausības atteikties, bet līdz ar to viņi zaudē tiesības jebkad kļūt par Savienoto Valstu pilsoņiem.

Nereģistrēšanās tiek uzskatīta par kriminālnoziegumu un sodāma ar cietumu un pilsoņa tiesību atņemšanu.

I.T.

FRIEND OF HOME

English translation of the Latvian Paper MAJAS DRAUGS

Volume No.2 May 1951 No.5/15

Arturs Prieditis

THE MYSTERY OF THE HOLY SPIRIT

Romano Guardini in one of his writings says that the truest mystery is not that which is sought to be hid, but that which has no possibilities of being expressed. All the religious mysteries are such true mysteries. They who have such mysteries have very seldom attempted to hide their mysteries. On the contrary - often they have made all possible efforts to express them in favour of others. The mystery, however, has remained hidden, for it is not expressible. As the matter of fact, the language is the intellect's instrument, but for the intellect the religious mystery is inexplicable. It is behind the limits of the intellect's comprehension - as even an eye cannot comprehend the sounds and - we do not see the light with our ears. And can we tell one born blind about the light, the colors and about the rainbow?

Such an inexpressible mystery is also the Holy Spirit and, in a narrower meaning, the manifestation of the Holy Spirit in the human being. Jesus and Nicodemus discuss this question (St. John 3:1-8), and as usual, when the attempt is made to reveal a mystery and to express the inexpressible, Jesus talks in a parable. He puts the Holy Spirit on a parallel with the wind and it is of interest to mention, that in the Aramaic language as well as in Hebrew or Greek the word "air" or "wind" have an allegoric by-meaning "spirit" (in Hebrew "ruach", in Greek "pneuma"). Also in the Latvian language the word "gars" (the spirit, the steam, the vapour) has been derived from the word - "garot" (to spirit, to steam).

In the mentioned portion of the Gospel one sees the big cleft between the message of Jesus and the comprehension of Nicodemus. Here are confronted two perceptions of the reality. Nicodemus, one of the best Jewish representatives of his era, has sunk too deep in the letter and in his doctrine, and Jesus - tries to explain from His point of view, namely from the point of view which surpasses the limits of the intellect - what is in the reality. He tries to explain to one born blind the light.

What does it mean to be "born from above"? It means to be born not only of water but also of the Spirit. By the word spirit (wind) Jesus tries to explain something, which comes "from above", but which manifests itself "nere". Further, taking into account both meanings, we can also read like Meister Eckhard did: "Marvel not that I said unto thee, ye must be born from above. The spirit spirits (der Geist geistet) where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is evey one that is born of the Spirit" (In the Latin translation also instead of the word "Ventus" there has been used the word "Spiritus").

There has been related about a certain status, where a human being, experiencing it feels something like a breath of wind from above, something which comes from an unknown source and goes to an unknown goal. But it is more than wind, because it intrudes into the human being, takes part in the human being. It is the "Spirit", which breathes, and lo, like that it is with everybody who has been born of the Spirit - this way he has been born as if anew. The Spirit like the wind in the parable, always comes suddenly, as if from uncertain direction "from above", from a "different world" from a "different kingdom". It is as if a door would be opened that was closed and someone

would enter - someone holy, unexpected, thus far unfamiliar, but probably anticipated and longed for since long ago.

In the New Testament there are related very many cases about men, above whom the "Spirit" has come, about words, which the Spirit has spoken through them and about the deeds which they have done in the "might of the Spirit". And since there are no lack of similar testimonies also in the Old Testament and in other sources (Greek, Indian etc.) then it is a proof that we have to do here not only with a Christian phenomenon, but with a fundamental phenomenon, fundamental experience and mystery that can be related only in parables, and best - in comparison with the blowing of the wind.

Of course, it has also been tried to express this mystery by other comparisons. The story of Pentecost (Acts 2:1-4) tells us not only about unexpected blows of wind which suddenly filled all the house, but also about tongues of fire which came down from above. The Holy Spirit is also to Philo of Alexandria not only a "whirlwind of God", but also "a fiery wind". We often find in the writings of the Church-fathers the comparison with intoxication (Acts 2:13): "They are full of new wine."), but it is not an intoxication of wine. Augustine says: "This dizziness does not oppress us, but does lift us up." In order to express this sensation one has to use the paradoxal expression "pure intoxication" (Philo, Plotin, Augustinus, etc.). The Church-father Ambrosius says in a hymn: "Let us joyfully drink the pure intoxication of the spirit." In another place Augustine calls the Holy Spirit a gift which is not just a gift, but is identical with the giver himself, for - "He gives us from that what He is Himself." Augustine is looking still for other comparisons, and says pretty paradoxically: "The Holy Spirit is like a falling stone, and uprising flame.

But as already mentioned all this looking for new comparisons is just an attemp to express the unutterable mystery. Therefore we shall not try to go further in order to investigate and to explore "scientifically" or "psychologically" what is the experience of the Holy Spirit, and what it means. The Church-fathers of the early Christianity had already the wise conviction that only he can comprehend the mystery of the Holy Spirit who once himself was penetrated by Him. It remains for us just to believe the witnesses and to accept their testimonies (John 3:11) to accept it from those few chosen ones who have been capable and worthy of this fundamental experience.

The witnesses have testified that the "Spirit bloweth where it will." We can not reveal the mystery of the Holy Spirit, but He can reveal Himself to us. We can not gain this mystery, however, He can gain us, and then, only then shall we possess this mystery.

* * *

Archbishop Dr. T. Grinbergs

THE ABUNDANCE OF PENTECOST
Latvian Hymnal 198, 1.5.

Come God, O Holy Ghost, to us and abide in our hearts. Come holy Splendour of hearts. Thus Christians sing and pray to God at Pentecost asking for the highest and most precious gift of mercy. The glory of God can not humble herself lower, and the grace of God can not elevate a man higher - The Almighty Holy God with the Holy Spirit comes to abide in our hearts. It was already a great miracle of God's mercy and love when He sent His Son into the world to live among men extending the knowledge of God. But the greatest miracle of God's mercy and love is that He Himself - the threefold Holy God Whom even the holy angels may adore but with covered faces, and Whom the heaven of heavens can not comprehend - now comes throuth His Holy Spirit to abide in

our hearts making these unworthy hearts a throne and temple of His glory. This is the grace for which we pray at Pentecost. Jesus Himself entitles us to do so saying: We shall come to those who love me. My Father and I - we shall abide with them! This promise makes the feast of Pentecost a very abundant feast. Therefore we give our article the headline:

The Abundance of Pentecost.

1. The gift of Pentecost.
2. The blessing of Pentecost.

This word of God shows us Jesus in the temple at the joyful festival of tabernacles. The people of Israel commemorated at this festival the life in the wilderness, the giving of the Decalogue at Mt. Sinai, and God's care for food and drink. The day of the utmost jubilee was the last one. Priests took then with golden cups water from a spring which arose from the hills of the temple, mixed it with the wine of sacrifice and poured it out upon the altar. Trumpets and cymbals resounded. Books of prophets were read telling about waters which shall flow from Jerusalem to the remotest seas, and about a well of salvation from which waters shall be taken with great joy. On this day of the utmost jubilee Jesus stood and cried, saying: "If any man thirst, let him come unto me, and drink. He that believeth on me - out of his body shall flow rivers of living water!" As there are nature seasons which make us particularly happy so it is also with the church year. At Pentecost we receive abundantly of the gifts which Jesus brings to us. He came to satisfy the thirst which the world can not satisfy. One who knows this thirst may surely come to Jesus for He alone can satisfy the thirst for truth and justice. Unfortunately men have looked for happiness and satisfaction everywhere else, but not with God. As it is said in the Scripture - they have dug empty wells which do not contain water. The Lord Jesus gives us what no one else in the world can give: "If any man thirst, let him come unto me, and drink." But has not He departed from us? Has not He returned to His heavenly Father? That is true. From the visible world He has entered into the invisible world, into Heaven. But where is the Heaven? It is where God is. And since God is eveywhere the Heaven is everywhere too. Jesus has not left us. He takes care of us. And at Pentecost He bestows upon mankind the most precious gift - the gift of the Holy Spirit Who filled the hearts of His disciples. Now - how is this Holy Spirit? Water is one of nature's greatest treasures. It cleans and cures, it strengthens and refreshes. All would perish without water. The same the Holy Spirit does in a spiritual sense. The Holy Ghost gives peace of soul to meh, and silences his [illegible]ires which the world with all its goods, can not do. This has been acknowledged [illegible]oy those whom we may call the giants of spirit. Look at castles and huts - everywhere you will hear the same lamentation. Go to India and you will hear nothing but lamentation. "Quench, O God, my deepest thirst, without Thee I suffer just anguish and agony!" Go to Greek - there the great poet of tragedies will ask whether not to be born is not the highest of all desires? The great Greek poet Homer has the same grief. Go to Rome, and there you will hear the reasoning of Plinius: Man is the most unhappy creature of the world. He is full of insoluble contradictions and insatiable desires. Another poet wishes that above his grave were written: Much happiness had he all the way, but happy was not he a single day. And if Goethe confesses that during his 75 years of age he has not been fully satisfied even four weeks - then these examples show to us - how true are the words of a song: Truly this world does not satisfy us. - But if all the goods of this world can not satisfy the thirst of our soul - who then will do it? And yet - the true satisfier of our thirst is closer to us than we usually can imagine it. We often are like the men of a ship who hissed the signal of danger. What is the matter? ask those of another ship which has come to help them. They had no water, and were athirst. Then the rescuers answer - take from the water wherein your ship is swimming. It is not the salty sea-water, it is drinkable, because you are in the mouth of the Amazon river. Thus rescue is near also to us. We have just to stretchout our hand. However, there is still another danger. Often we may assume as reality what in fact - is fictive. Those who are in a desert, agonized by thirst, heat and dryness, often

see green trees, meadows and waters. They may leave the usual route and hasten to reach them. But it turns out that it was a fictive scene, and travelers having followed it are going to perish. Are not there also in our life such fictive scenes, imaginary ideas? There is power, fame and wealth, untruth, injustice and oppression, nicely decorated, promising to the tortured life's wanderer refreshment, but misleading him so he perishes. If we want a real consolation we have to take deeply into our hearts the words of Jesus: "If any man thirst, let him come unto me, and drink." If you thirst for truth - come to Jesus, He is the Truth. If you thirst for remission of Sins - He will satisfy this thirst. If you are longing for peace - come to Jesus, He will salute you with His aalutation of peace. But take from this well with the cup of faith. The deeper will be your cup the more living water you will get. But he that comes to Jesus and drinks shall become himself a well of living water. Out of him shall flow rivers of living water. Thus the abundance of Pentecost lies in 1) Their Gifts, 2) their Blessings, No other historical event has affected the world so much as the event of Pentecost. The Holy Spirit came upon the disciples at this feast like a strong wind, and like flames of fire. And the disciples were transformed altogether. They spoke with new tongues, and they confessed their faith with a new enthusiasm. Truly rivers of Spirit came out from them, wheresoever they arrived - and in the whole world wheresoever the Gospel of Jesus was proclaimed. When Peter, having received the Holy Spirit, delivered his speech then it flowed like a mighty stream of divine wisdom and faith, and quickened his listeners. They formed the first Christian congregation. When the dying Stephan confessed his faith in the Lord Jesus Christ then his testimony was like a stream of living water which affected Saul so much that Jesus could transform him into a Paul. The Christians were able to overcome all the persecutions and tortures only because the Holy Spirit with His power was in them. How great is the host of Christ's witnesses! There are the fathers of the church, the reformers, missionaries, and uncountable God-fearing, faithful men and women. Who will describe and express all the blessings they have brought to all men? What a great blessing may be already a single man to his environment! Such men, enlightened by the Spirit of God, have established institutions of great Christian love. If He would work thus within each of us, what a blessing would come through us to the whole mankind! How happy the mankind would be if from every house-father and mother, every preacher and teacher, every nation and state would flow this stream of living water, for where it flows there it bringeth forth the fruits of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, self-control! Pentecost has come, All springs up, and grows in the nature. If thus also our spiritual life would grow and blossom!

Latvian Hymnal 197

* * *

Karlis Skalbe

WHEN GROWING WEAK.

I wish I could live once more like a child
And think in the terms of the days,
When mother - I still remember her voice -
Took me on her knees and stroked my cheeks
And told about God and this world:
The stars on the firmament shining bright
Are diamonds strewed on the lap of the Night,
The eyes of the Father are always awake,
With lovely kindness they look on the day
And shelter the men on their low-landed way.
Lord God sends His angels
To comfort and guide -
The men on the earth with joy they provide.

The Death - like a mother is lovely and mild.
The pains of this earth when completed - she will
Our soul in a mild and very considerate way
Uphold in her arms and carry away
And put in the hands of our heavenly Father.

* * *

Prof. L. Berzins

FAMILY LIFE IN THE ANCIENT LATVIAN POETRY

He who has if only but for a little listened to the Divine doctrine, would know what a high honour there has been attached to the family life, particularly the mother's love to the children and children's love and reverence toward their mother and father. And the fourth commandment of course is the only one among all the others, which has been suplemented by a special promise of blessing. And when the prophet has the intention of showing God's charity, he has not a single picture which would be more characteristic than a mother who has mercy on her son. Taking this into account we have the right to assure, that the glorification of the family - everyday as well as on a special Family (Mother's) day is in conformity with the spirit of the Scripture. For us, the Christian Latvians, that fact is noticeable, that since ancient times the spirit of our folk has turned to the circle of the family with a particular tenderness. Therefore on the Family day the referance to the fountains of these folk's spirit will be of value, especially because of the reason, that in the modern time the matrimonial life nad family has not been strengthened neither by the life conditions nor by the public feeling. On the contrary - it has been rather weakened. It appears very obvious - by the way - in such a manner, that the matrimonial life very often has not been blessed with children, who, of course, provide the matrimonial life with the real content and sense and when we ask what are the reasons, - on the one hand there are objective reasons, for example, the drafting of the youth, small income or the political insecurity. Very often, however, the hindrance is - too great individualism. We know that many married sons of other nations can get along pretty well in the same father's house, In Zemgale it was not possible, because the older son would not marry until his father had left him the homestead. As a result the marriages were delayed or there were no marriages at all. In the end the homesteads had no heirs or the families of the homestead owners were a comparatively small class. If we in addition to that recall theinnummerable deportations and the abnormal grouping in the refugee camps, one must testify, that the matrimonial life asks for a special care in order that it would be a strong pillar for the people. Instead of the care, however, our time has an undesirable approach to the family life. The formerly unimaginable amount of the divorced marriages bears testimony of that.Now, how will be the vitality of the folks? How shall we remain among the other folks, who in this respect have different traditions and who just ask the increase of the living power?

Now it is pleasant to state, that the folk songs which are reliable witnesses of the folk's spirit, have the most earnest and respectable approach to the matrimonial life and family. It is true, in the ancient times the wives were robbed or stolen and later they were married, i.e. they were bought like goods, an established matrimony, however, was unbreakable even then. There are several folk songs about the wedding, which in fact was the buying. I am going to mention but one example.

The youngest brother
Is very sorry for his sister:
While the bride-groom is waiting,
He counts the money and weeps.

Family life in the ancient Latvian poetry. (Cont'd)

As far as the marriage is an act of a free will, there is a great seriousness, especially from the part of the female. So in one song we hear, that the bride, before saying her "yes", asks the advise from the divine beings:

I had a walk with goddess Laima
I discussed that matter with her.

It concerns the problem of the life in future, which a human being cannot solve. Also the male is aware of the seriousness of this affair, before offering his hand to a willing girl:

How can I marry you
If I don't like you?
It is not one day that's to be lived
It's the whole life.
It's not a plaid
For putting on and taking off
For putting on - when it's raining
For taking off - when there is sunshine.

Truly: all the lifetime is to be lived. The marriage is not wityout its shadows. The bad habit of the tippling there should be mentioned especially. Since ancient times it has been the worst enemy of the Latvians. It has embittered the wife's heart:

Oh, you drunkard of the pubs
I should have known you sooner!

The exasperation can reach the limits when the wife looks for an apparent divorce:

Let us tear asunder the red pair of gloves,
Let us break the wedding ring!

However, it is an unconsidered word, spoken in the excitement of anger. An earnest consideration leads to a different conclusion: If you have a shoe, wear it. There is not a single ancient song where the real divorce would be mentioned, although the words, spoken in excitement seems to be in favour of such presumption. No, marriage is the status, entering hich both parts are bound throughout all their lives. In this family building, which is not to be destroyed, the father is the main supporter. He is in charge especially of the field work. Therefore a folk song calls the married man "the dear plougher of the bread." In the wife's duties the field work has not been foreseen. Therefore on the field the dear plougher of the bread does not spare his sweat. Even the age does not free the earner of the bread from this responsible duty: Like a dove he gave a sigh at the end of a long furrow. Doing those hard works, the head of the family becomes the leader to a better future, for - "the fore-fathers laid the foot-bridges - the children are crossing them." Those successors find the father's experience, his good suggestions ready for use - "like a hatchet on the peg."

The wife's work is less noticeable, because it is done inddors. However, there is no substitute for it, because the wife is the soul of the house. It is a strange thing: nobody has ever heard about the wife's right, but the wife has a very honorable place among Latvians. It is not possible to decide the dignity neither by law nor by a social offer which is salutary to the mother who is on the level of her high mission. Take a seat, my dear mother on the low chair. Low is your seat, High is your speech." Where the wife and the mother are illuminated with such bright light, there the talks about the emancipation, of course, is a pure sentimentality. They enjoy rights and govern by their might of love, throwing a beam of the light into the darkness of the life: "I lighted a candle, I lighted a chip of pinewood - Dark was my room.

Then came my dear mother in And my room became light." It is a good development for the coming generation in such warmth of love. It is a well known fact, that we have an inumerable amount of songs about children and all our folk songs have a female character. It is of much value for the education of the children. It testifies, that the needs, the joys and sorrows, even the efforts which a child cannot express in words - are taken into account almost by a prophetical attention. And now think about the children's homes and other establishments, where the children are not as much individuals and living souls - as they are when at their mother's heart. The real life can ask for such homes, if a mother cannot or will not take care of them, and the awareness of ones duties, together with a true love for human beings can do much good for the mankind even there. But it is not equal to the instinctive understanding and natural favour to the infant, which the Latvian mother is feeling and realizing according to the testimony of our folk songs. However, there is one reason more why the growth in a family is of greater value than the common growth in several institutions. The institutions are more or less monotonous. But imagine the children - a gang of many heads - in the ancient Latvian homestead. There are the younger and the older children together. There are brothers and sisters. There are the source of the variety which enriches the life. The Bible in a certain place (Eph. 3:10) speaks about the "manifold wisdom of God". We may talk about "the manifold life" in the ancient Latvian family. If the number of children decreases then the other ways by which one wants to enrich his life are very inferior patches. Let us have a look on the wide society of the family. How much initiative how much tenderness is there! A brother assists his brother to improve his style of life. He could not afford it in such measure alone, but: "Among a hundred one wouldn't find like both of us - I and my brother. On the horse back as well in the carriage - And when feeding our horses." The sister's pride about her brother is not less. Her brother is her confident: "It is you whom I am going to send to the place where I shall live, It is you whom I am going to send for chasing my dowry (after the bride's robbery)." In the big events of the life the brother represents the family: "Look how lovely warriors are my brothers having put on white clothes." When seeing the suitors intruding the courtyard the maiden is excited, her mother says: That is not my fault, The real reason are your brothers. Did I call the suitors? No, the honour of my daughter's brothers." Even when the brother has lost his life: "Our little sister has a great honour Her brother has been killed on the battlefield."

However, the nearness of a sister does much good also for her brother - it helps him in the development of greater tenderness of feeling. Among men only it would not be possible. Here I would like to mention only this example which has deeply impressed me. It is from the wedding songs of Rucava.

No one's driving is lovelier
Then my brother's and my sister's.
If he sees a berry-alder blooming,
He pulls up his stately sorrel,
He pulls up his stately sorrel -
Lets his sister pick the blossoms,
Lets his sister pick the blossoms,
Waits until she trims her costume.
O me along the way the suitors
Said when riding on their horse-backs:
Isn't this summer beautiful
All around we see the blossoms.

So if there is a feflection from the garden of Paradise on earth - it is noticeable in the nest of the family - among children who are tender and enjoying life. The ancient Latvian family knew it.

* * *

THE LUTHERAN CHURCH IN AMERICA

III. Nation and Church are growing.

The first quarter of the century, after the Declaration of Independence (1775), was very successful in the history of United States. The gaining of independence proved the strength of the new state, the democratic constitution - the love for freedom, the successful construction of the state in the time of its first president George Washington - a safe future. This all not only raised the national conscience in Americans themselves, but strengthened the loyalty for the new state also among the European nations. Many Europeans at the beginning of the 19th century were looking for a politically, economically or religiously stable land, where a new life could be established. The French revolution had affected the political stability, Also in other European states revolutions and reactions threatened to over power one another. Vehement industrialization produced not only unemployment in the cities, but also reacted in the lives of the farmers. The wars of Napoleon had left the signs of distress in the battle fields. Believing people here and there came to a sharp conflict with the church held in the imprisonment of rationalism. When the king of Prussia tried to settle the cleft among the population of his land and in 1817 forced upon the Lutherans and reformers the union, then many convinced Lutherans decided for emigration instead of union. In the tide of immigration the population in the United States in 40 years (1790-1830) increased more then four times, from not full 4 millions to almost 13 millions.
This throng of inhabitants the new republic received without any hardships. In 1803 the United States had gained, with an adroit diplomacy, in the way of purchasing from France, an enourmous territory in the middle of the continent - Louisiana (do not mistake this for the State of similiar name), which exceeded the territory of the newly formed Federal Union itself. After this gain there followed still others (Florida, Oregon, California). The newly acquired lands were given as homestead lands, or sold for a cheap price. But not only the agrarian policy promoted the immigration. The traffic and security had also improved considerably. In 1819 the first steamships crossed the Atlantic ocean. Before that steamers had begun to overcome the streams of the Mississippi and other rivers toward the center of the colonized lands. The first railroad line in the United States opened in 1831. Indian tribes didn't annoy the pioneers anymore, who now had increased numerably and had organized militarily.

The immigration continued the whole 19th century. In the period of 100 years (1800-1900) the number of inhabitants in the United States had increased almost fifteen times, reaching 76 millions. Especially between the years 1830 and 1870 many Lutherans fled from Germany and the Scandinavian states. The increase of Lutherans at this time was three times larger then the general increase of the population.

The tide of immigration as well as the colonization of the new territories caused many new problems for the Lutheran church. While the former immigrants, although split in small groups, concentrated in a few places on the East coast, for example Pennsylvania (at the end of the 18th century that was 60% Lutheran), now the Lutheran immigrants scattered in all directions in the huge territory. The first pioneers coming from the same median and cultivating their own national culture, presented much greater undivided oneness. Now, on the other hand, Lutherans from different nations influxed with all their various traditions. They, taking into account the rush influx and the proportion in number, did not assimilate with the spirit of those Lutherans who were already here. These circumstances burdened the spiritual care of the newcomers. The new colonists not only were situated far from the old ones, but also they had a different spirit and inclinations.

During the first thirty years, besides Germans, who still were in majority, the Norwegians and Swedes began to immigrate, and a little later also, Danes, Icelanders,

Finns, Czechs, Latvians, Estonians, Poles, Hungarians a.s.o. Among Germans there were opponents to the Prussian union, as well as the members of the union's church, the Lutherans more compliant in the dogmatical point of view, or even the former reformers who, in the important question about the significance of the Holy Communion, had entirely different opinion from that of the Lutherans. The same differences were also among the Norwegian immigrants. There were the defenders of the Established Church and its criticizers, whose leader Hans Nilsen Hauge (1771.- 1824) had smothered for long years in prison. Among Danes there were the liberal nationalists, who followed N.F. Grundtvig footsteps (1783.-1872), or the sharp pietists. Therefore not only the large distances and the differences in languages, but also the controversies of opinions created many German, Norwegian, Danish and Finnish churches (synods), which to the Latvian immigrant now seems to be quite an uncomprehensible fact. These groups we will not discuss now, leaving them for the closure of this summary. Here we must consider also the American inclination for independence and their mind for enterprise, which was revealed in a courage to split off from larger units and assume the organization difficulties, when the controversies of opinions arose and the cooperation seemed to be disturbed. It is comprehensible, if every one of the Lutheran immigrants would have renounced their mother tongue at the very beginning, as well as the cult and other peculiarities, the unity of Lutherans in America today would not be a problem and also the number of Lutherans would have been much greater. But exactly this multiplicity in the number of Lutheran churches testifies, that the different dispositions are nothing artificial and to overcome them, long time is necessary, while the strongest disposition with its intellectual superiority assimilate the weaker without conflicts and embitterness. The pastors of the already existing churches as well as the pastors from the home-country, who, either accompanied the emigrants or arrived to them sent by the churches of their home-lands, undertook the spiritual care of the new immigrants, looking up the newcomers in their nearer or further vicinity, in summer months even for a time leaving their own congregations and setting out for longer mission journeys. Frequently there were also among them the lay-preachers, who spiritually strengthened their companions, who had the same fate, especially among Scandinavians, where such evangelists were known already in the churches of their home-land. In the history of the Lutheran church in America there are many distinguished persons, whose effort, energy and spirit is admirable. In the time of immigration tide, besides the ministry of Pennsylvania, there originated many new local synods, for example, the New York ministry, the Synod of North Carolina a.s.f. In 1820 there was the first attempt to create the federation among them - the General Synod, but it unified only 4 groups. In the past times, in America there have existed more than 150 synods, which number, notwithstanding the efforts in the last eighty years to create the closer unity, is still 17. Also to the synods we will return in the next continuation.

The unifying process began, when the immigration ceased and the immigrants began to assimilate. The ministry of New York were the first, in 1807 to change from the German language to the English language. But nevertheless they clung to the mother tongue for quite some time, thus the English language won its prevalance only between the change of last century and the first World War. Both World Wars furthered this process, for a certain time interrupting or limiting the contacts with the previous home-country and strengtheneing the national conscience toward the American nation. But, however, the school and the everyday life has proved to be the greatest leveler, the church adjusts only to already established Americanization, considers its demands concerning the language.

Taking into account, that the reason of many emigration undertakings had been the unsatisfaction with the rationalism or confessional moderation of the Established church, the American Lutherans have preserved more of the spirit of the personal piety and more of the confessional conscience then it is in our country or in Germany. But we must not forget the fact also that the Americans have been better guarded

against the social splits and the propaganda of atheism. From the very beginning America has been the state with the Christian spirit. The immigrants, who at the beginning have had more of the temporal tendency have also attained this spirit.

It is said, that the pioneers, who by day had broken their way through with their axes toward the West, in the nights could not part from their rifles; and yet they have had the Bible under their bolsters. The rough struggle with the nature, could not rear religious disputants, but people with simple and deep piety. Such sharing of the lay-men in the church's life, serving also with the preaching and teaching, as we find in American Lutheran church, in Europe could be found only in sects. The American Lutheran is willing to bear greater sacrifices for his church then the European. Though the government is in favour toward the church, the church is separated from the government, and also the school from the church. The religious life in America has so ramified, that a different situation is not possible. This means, that the property for the church or the congregational building, as well as the building itself, the education of the pastor a.s.f. the church must provide from its own means. The American church is able to take care of it, and besides that yet to spare considerable me ns also for the foreign mission and aid for the Lutherans, who are in need.

The American nation has grown, protruding as the leader in one of the most significant conflicts ever occurred in the history of the world - conflicts between the Democracy of the West and the Tyranny of East, Grown has also the Lutheran Church in America. In figures it is not particularly considerable in the whole world Lutheran community, with its 6 million members, it only makes not quite 8%, but now it is indeed the most significant one among all the Lutheran Churches in the whole world as the organizer and assistant, at the same time also inflexible in its conviction about the correctness of the knowledge in the basis of reformation.

(Continuation will follow)

THE LOST WAY

A fairy tale is a window to the child's reality. To the child, however, all windows are high. Some one should pick him up. And who else would do it? Daddy and mommy - of course. For what we see picked up by our father's or mother's arms - usually determines all our life, sometimes even much more then ours... Many many years ago a boy in his mother's arms saw the lost way of his nation.

- - -

"Sonny, look at you. How is your appearance. I surely told you: we are leaving soon, don't run to and fro!"

"But I was only to the neighbour - to say farewell."

"You should better say farewell to your sister and brother."

"But they are there with the neighbour's children."

"Well, look at your hands. Such a dirty bear I am not going to bring to the king's palace! Come in!"

Mother takes the small dirty hand and brings the boy to a large earthen washing basin, crouching and holding the boy's hand, bends down the jar of water. While

pouring, the boy's curly hair touches the mother's cheek...

"Mommy!"

"Yes, what is it, sonny?"

"Mommy, don't cry. I won't do it the next time."

"I don't cry, son," mother says, pressing her lips and drying her wet cheek on the boy's hair. "And now the other hand!"

"But, mommy, I really don't like to go to the palace!"

"Don't talk,my child! Neither do I. Our folks, can't do what they like."

"Why our folks cannot, mommy?"

"All right, my child. Perhaps it is the last time, when God has granted me to have a talk with you. I'll see you sometimes, I am sure, but I don't think I will have a talk with you. Come, I'll tell you a fairy tale."

"Will it be about the dragon or about the Tom Thumb. I would prefer about the Tom Thumb. About Tom Thumb, mommy, will you? Tommy is such a tiny fellow. But he is not afraid. Neither am I."

"You shouldn't be afraid, sonny, neither of dragons nor of wicked men - you shall fear God only. This time, however, I am going to tell you another fairy-tale. Remember it, when you are older, will you?"

"I surely will, mommy!" -

"Behind deep seas, and over wide deserts there is a land where the nut-trees and almond trees are growing on the banks of the rivers of milk and honey. Once upon a time there lived a father, who had twelve sons. The sons pastured the flocks of their father and ploughed his fields, but they weren't happy. They thought one of them was their father's favourite, for he had given him a beautiful robe of many colors."

"But, mother, - that's not a fairy-tale! That's about Joseph."

"Yes, son, it is not a fairy tale yet. The fairy tale will come."

"So the brothers sold Joseph to the slave dealers and they brought him here to Egypt, where Joseph soon enough became the king's prime minister. God, however, is visiting the iniquity of the fathers upon the children. Then, forced by the famine and called by Joseph, the brothers with their old father settled in Egypt, they were fine. Concerning their children it was not the case. The years passed. Joseph died. And so did the good king."

"But, mother, it surely isn't a fairy-tale."

"No, my child, the fairy-tale follows. - Once upon a time lived a father and a mother, many years after Joseph's departure."

"Was it in Egypt, mommy?"

"The fairy-tale doesn't say, sonny. - They worked hard. They were slaves. They

couldn't do what they liked. They ought to do what the king wanted. The king ordered them to dig the clay, to make bricks and to build palaces. That was a hard service. The people, however, did it singing songs. When the king heard it, he forbade it. The king did not like songs. But it did not concern only their work. The people couldn't say what they wanted. They were afraid - someone could relate it to the king. There was only one thing granted to praise the king. Can the slaves, however, praise their oppressor? Sometimes the old people straightened their bent backs and looked far off. "What you are looking for?' - asked the younger ones. 'We are looking for the road to the land where the rivers of milk and honey are flowing.' - 'Is there such a land?' asked the youth and laughed.

That father and that mother, about whom I am talking, did not laugh. It isn't good to laugh at an old man. The old ones have much experience, they know even those things, which the youth doesn't know. - This father and this mother had many hardships. But they had also a baby-boy and they loved their boy very much. The wicked king, however, did not like that his subjects would love someone else. He had ordered: all should love him alone. So when the king learned that the boy's father and his mother did not love him, the king, but their baby-boy, he commanded that the baby-boy should be cast into the river." -

"Was it the king of Egypt, mom?" -

"Sonny, the fairy-tale does not tell that, - so one night the Babe's mother took her baby and walked to the river. It was the king's order - it was to be done. As a piece of wood which has been taken out of the camp fire and pushed into the ashes, so went out the day. The bulrushes on the riverbank, elbowing each other and gazing at the mother whispered: Who's she? What she is looking for? - Like a cat-burglar climbing along the front of the king's palace up into the skies, the moon smiled with all her fat face: Ha, he! She has compassion. She can't cast the babe into the river! And the boats, hiding from the curious eyes the youth who were holding each other's hand, the boats sliding along the river invited: Come on! Let's run away! A long while the mother stood on the bank of the river and watched the boats. Won't any come ashore? The boats, however, as if according to an agreement, came ashore only across the river, at the king's palace. - The babe was falling asleep. The babe's mother laid him on the grass and bent above the water. 'Look, look - what will she do? - the bulrushes elbowed each other again, but the babe's mother bent them, one after the other and stacked them beside the baby. 'Oh, mother, you won't weave a boat from these bulrushes, will you?' - the moon smiled, splitting the water's mirror with their sculls, encouraged: Don't listen to this mocker. Do weave! But don't forget to tar your boat. There is some tar in the same place. We observed today - some tar was poured out of a carpenter's bucket. There is not a single thing on the whole world which would smell as good as tar and water, said the boats. You can believe us. So the babe's mother made a small boat of the bulrushes, laid there her baby and left the boat in the bulrushes of the river-bank: might God grant - thought she - it would be found by a good man, mom?" -

Fresh, like the Pharaoh's daughter, having climbed out of the river, came along the river-side the Day. 'Good morning!' she said to a birdy on a twig of a tree. 'Good morning!' - to the brickmakers in their pits. 'What? - are you up so early?' - 'As usual, as usual' - replied the brickmakers being sleepy. - And there is a little girl on the river-side. 'Good morning! My child, what are you doing here?' 'I'm paying heed to my little brother. Mommy sent me!' - 'And where is your little brother?' - 'In the small boat made of bulrushes.' - 'So, so,' says the Day smiling, "What an

idea!'

At the Pharaoh's palace the Day stood a long while. The sun already was at the horizon. Could she, however, say Good morning to the Pharaoh? No, the Day decided. The Pharaoh will be angry with me again. I'll better greet the Pharaoh's daughter. She won't be angry with me.

The daughter of Pharaoh, certainly was still asleep. But hearing the Day's salutation, she got up at once and clapped her hands: 'Ahoy, maidens, she said. To the river! This morning, however, let us cross the river. There is much softer sand.'

Good. The maidens certainly wanted to stay a while longer in their beds. Their eyes still were full of sleep. They had taken a long drive in the boats last night. But one should obey Pharaoh's daughter. And obeying her was a pleasure. Not only in the palace - in all the land the people liked her. So the maidens entered the boat and went across the river.

'Now, hurry up, siad the princess, take off your clothes while the palace is still asleep. Ugh, what's that? Look at the small fine boat! Girls pull it ahore!'

It was said and done. The maidens pulled the small boat ashore. But, what was in the boat? A baby-boy weeping! Don't you do the same when being watched, examined and touched with the small fingers of a gang of girls? Who knows what such naughty ones have on their minds!

'Well, what shall we do? asked the princess. 'He's weeping!'

'He's weeping,' echoed the maidens.

'Is there any of you who knows how to calm those weepers?'

No, nobody knew.

'I know it, I know it,' suddenly shouted the baby's sister, who hiding in the bulrushes had observed and heard what happened. 'When my mother takes him in her arms, he calms down immediately.'

'Well,' says Pharaoh's daughter and smiles. 'You are coming just in time. Call your mother. She shall calm him. But when he will be a little bit grown up, she shall bring him to the palace. -'

"But, mommy, you do too. Aren't you going to bring me to the palace?"

"Yes, sonny. - - When the babe was grown up, when he was about your age, his mother brought him to the palace. He became stately youth and - and - he did honour to his mother and saved his people."

"How did he save, mommy? Did he kill the wicked king?"

"No, son, he found the lost way to the land where milk and honey flows."

* * *

When the fairy-tale was related, the mother took her boy by his hand and went to the palace.

"Oh, it's you," said the king's daughter, when meeting them on the stairs of the

castle. "And this one seems to be my boy. Well, well - what's the name?"

"We called him..." said the mother. However, the princess did not wait for the answer.

"Wait a minute! His name shall be Moses.- He who was drawn out, for out of the water I drew him."

When hearing these words, the boy pulled his mother aside.

"Mother!"

"Yes, son."

"I have a question."

"Ask, sonny."

"No, at your ear."

When the mother took the boy in her arms and when the boy embraced her neck, Moses - by this name we will call him - asked:

"Mommy, was it really a fairy-tale that you told me?"

"No, son" whispered his mother in return.

"Why did you say it was a fairy-tale?"

"For you are a small boy."

"Mother, I am big enough."

"Well, son, but if I put it in a different way, you would have forgotten it. A fairy-tale you will remember. You are driven out of water, you are rescued in a miraculous way, do rescue others when you will be grown up. Look for the lost way." O.G.

* * *

The Calendar.

On the May 3rd we are celebrating the Ascension Day. Pentecost is on May 13th. In May we are also celebrating the Mother's Day or Family's Day. In America Mother's Day is celebrated on the second Sunday in May. Father's Day is on the second Sunday in June.

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THE GOOD FAITH OATH

One of the amendments of the DP Bill effective July 1st, 1950 is the so called "Good Faith Oath." Everyone, who received his visa starting July 1st, 1950, has taken this oath. By taking this oath, the immigrant accepts the employment offered to him by the sponsor as suitable and promises in good faith to fulfill its conditions for a reasonable length of time. The reasonable length of time is not defined in this oath but practically it is assumed that one year would be the minimum, even though the law does not say this.

These conditions have to be fulfilled. It is not only a moral obligation, as one or the other may think. In case of violation of this oath the immigrant is subject to deportation. In case, if a deportation charge is brought against the immigrant for not having acted in good faith, the following will be taken into consideration by the persons in charge: the length of time the individual remained on the job, the manner in which the work was performed, conditions under which the employment was left and other circumstances which may prove the immigrant's good faith.

Probably some people will live under conditions where they feel it necessary to leave their sponsors for one or the other reason. Therefore, in order to avoid any misunderstandings or any unpleasant results, always turn to your sponsoring agency or the nearest DP Commission office, which will help you solve your problems. This is very important, especially in case you ever were charged with violation of the oath, as these organizations could defend you knowing the surrounding circumstances. However, if you leave your place of employment without having consulted your organization, the organization has no basis on which it could act on your behalf.

It is now known to sponsors that all immigrants have to take this oath and it is also known that charges have been brought already against several of the former DP's. It can happen that charges will be brought also against someone who never took this oath. Naturally, in this case, the individual, who never took this oath could not expect any legal reprisals.

Please remember, if you ever have any differences with you sponsor do not leave him on your own but first of all ask your sponsoring agency or the nearest DP Commission office for advice and help.

REGISTRATION WITH THE DRAFT BOARD.

It is important to remember, that all men between the ages of 18 - 26 have to register with the nearest local draft board after six months of arrival in this country. Those who reach the age of 18, have to register within five days of their 18th birthday.

Registering does not mean being called into service immediately. If called into service every alien has the right to refuse, but by doing so he loses forever the right of becoming a US citizen.

Failure to register is considered a criminal offense and punishable with prison and deprivation of citizenship.

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